

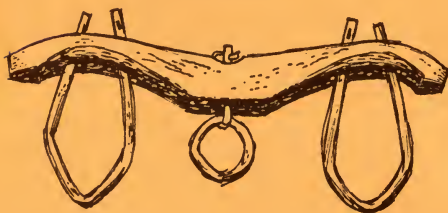
An Interview



Daniel W. Church

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AN INTERVIEW

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AN INTERVIEW

BY

DANIEL W. CHURCH

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PREFATORY

THE author feels that this little book should not be published without a few words as to the purpose of it.

There are perhaps few persons that have not consciousness that we are living in a very unusual time, as there are perhaps few persons that understand why it is so.

Some of us feel that we are approaching a great change, or that we are passing through a great change. Some of us, that there is something wrong — that we are contending with some difficulty or other.

And of these, some feel that the difficulty that we are contending with is a

difficulty of our minds; and some that it is a difficulty of our affairs; and some that it is a difficulty of both.

The purpose of this little book, and of what the author has to say following it, is to clear this matter up, that we may understand the condition that we are in, and what it is leading us to.

That the method that the author takes to do this is unusual, is because the condition that we are in is unusual.

AN INTERVIEW

I

A HUNDRED years ago an event occurred in a little floorless cabin in the State of Kentucky that we have not yet seen the full result of, nor will we see the full result of it for many years to come.

Just the number of persons present we do not know, but certain it is that there was a neighboring housewife or two, and Nancy Hanks-Lincoln, and perhaps her little two-year-old daughter Sarah — and no more. For there was no physician, and Thomas Lincoln was away, and did not return until the event was over.

To all others, so far as we know, what occurred remained unknown until the

next morning, when Thomas Lincoln carried the news of it to the Sparrow family, some two miles away, where he announced it in this simple manner: "Nancy's got a baby boy." — Nancy being the niece of Mrs. Sparrow.

And all unconscious of the importance of what she was about to do, the good woman of the house hastily cleared up the breakfast-table, and went over the same way that the father had come to where the young child was.

And Dennis Hanks, a ten-year-old cousin of the new baby, who lived with the Sparrows, and ran ahead and got there first, tells us that "she washed him, an' put a yaller flannen petticoat on him, an' cooked some dried berries with wild honey fur Nancy, an' slicked things up a bit an' went home. And that," he says, "is all the muss'n either of them got."

And so far as we know, it was through

the Sparrows and Cousin Dennis that the news was spread that a child had been born that night in the little cabin in the bleak Kentucky hills, and that he was called Abraham, after his grandfather Lincoln, who was killed by the Indians while working in his fields many years before.

Certain it is that Cousin Dennis took no pains to keep the matter a secret, for he tells us that "babies were n't as thick as blackberries in the woods o' Kentucky," and that he "was well-nigh tickled to death" at the coming of this one.

"I rolled up," he says, "in a b'ar-skin that night, an' slep' by the fireplace, so I could see the little feller when he waked up. An' Tom had to get up and tend him. Nancy let me hold him purty soon."

And when asked if Abe was a good-looking baby, he said:

“Well now, he looked jist like any other baby at fust — like red cherry-pulp squeezed dry. Abe never was much fur looks. I recollect how Tom joked about his long legs when he was toddlin’ ’round the cabin.”

“But,” he says, “looks did n’t count much them days, no how. It was stren’th, an’ work, an’ daredevil.”

And this child was a child of destiny, and grew and waxed strong.

“He was right out in the woods,” Dennis says, “’bout as soon ’s he was weaned, fishin’ in the crick, settin’ traps fur rabbits, an’ muskrats, goin’ on coon-hunts with Tom an’ me an’ the dogs, an’ drapin’ corn fur his pappy.”

And when asked if they were poor, he said:

“Pore? We were all pore them days, but the Lincolns was porer than anybody. Choppin’ trees, an’ grubbin’ roots, an’ splitting rails did n’t leave Tom no

time to put a puncheon-floor in his cabin. It was all he could do to get his fambly enough to eat an' kiver 'em. Nancy was terrible ashamed o' the way they lived, but she knowed Tom was doin' his best, an' she was n't the pesterin' kind.

"She was as purty as a pictur' an' as smart as you'd find 'em anywhar. She could read and write. The Hankses was some smarter 'n the Lincolns. Tom thought a heap o' Nancy, an' was as good to her as he knowed how to be. He did n't drink or swear, or play cards, or fight none, an' them was drinkin' an' cussin' an' quarrelsome days.

"When Nancy married Tom he was workin' in a carpenter-shop. It was n't Tom's fault, but he could n't make a livin' by his trade. So he took up some land. It was mighty ornery land, but it was the best he could get, when he did n't have much to trade fur it."

But no matter how, or by whom, the

tidings of the birth of this child was spread in that poor neighborhood, for it is not his becoming known there that is important to us, but his becoming known elsewhere, and in a far different way from what he became known there, and in a far different way from what he became known in the poor neighborhood in Indiana to which his parents soon moved, of which we get some intimate glimpses from his interested cousin Dennis, who accompanied them.

“Tom,” he says, “got hold o’ a better farm after ’while; but he could n’t get a clear title to it, so when Abe was about eight years old, an’ I was about eighteen, we all lit out fur Indiany.

“Nancy emptied the shucks out o’ the tow-linen ticks, an’ they piled everything they had wuth takin’ on the backs o’ two pack-hosses” (which were borrowed).

“Tom could make pole-beds an’ pun-

cheon-tables an' stools easier 'n he could carry 'em. Abe toted a gun, an' kep' it so dry on the raft crossin' the Ohio that he shot a turkey with it the fust day we got to Indiany. An' he was so proud of it that he could n't stop talkin' about it till Tom hollered to him to quit.

"Tom brought his tools, and traded fur some land with Mr. Gentry. It was in Spencer County, back a piece from the Ohio River. We had to chop down trees to make a road to it. But it was good land, in the timber whar the women could pick up their firewood, an' on a crick with a deer-lick handy, an' a good spring o' water.

"We all lived in pole-sheds fur a year. Don't know what pole-sheds is? Well, they're jist shacks o' poles roofed over, but left open on one side — no floor, no fireplace. I don't see how the women folks lived through it.

"'Bout the time we got our cabins

up the Sparrows both died o' milk-sickness, an' I went to Tom's to live. Then Nancy died o' the same disease. The cows et pizen weeds, I reckon. O Lord, O Lord, I'll never furget it, the misery in that cabin in the woods when Nancy died.

"Abe an' me helped Tom make the coffin. He tuk a log left over frum makin' the cabin, an' I helped him whipsaw it into planks an' plane 'em. Me'n Abe held the planks while Tom bored the holes an' put them together with pegs Abe'd whittled."

Just to think of it! Little Abe whittling pegs to hold his mother's coffin together! What could be more pathetic and heart-breaking than that?

"I reckon," Dennis says, "it was thinkin' o' Nancy that started Abe to studyin' that winter. He could read an' write, Nancy an' me'd taught him that. An' he had gone to school a spell, but it

was nine mile thar an' back, an' a poor make-out fur a school anyway. Tom said it was a waste o' time fur him to go, an' I reckon he was right."

Yes; it was thinking of his mother that started Abe to studying that winter, for this child had been selected to render us a great service, and given a great idea to guide him in it, and his sorrow for the loss of his mother so far developed it that he sought to give expression to it.

And Dennis tells us that, "after spellin' through the spellin'-book twict he tuk to writin' on the cabin, the fence rails, and the wooden fire-shovel with a bit o' charcoal. It pestered Tom a heap," he says, "to have Abe writin' all over everything, but Abe was just wropped up in it.

"'Denny,' he says to me many a time, 'Look at that, will you? *Abraham Lincoln*. That stands fur me. Don't

look a blamed bit like me.' An' he'd stand an' study it a spell. 'Peared to mean a heap to Abe."

And it did mean a heap to Abe. And it has come to mean a heap to us.

"When Tom got mad at his markin' the cabin up," Dennis says, "Abe tuk to markin' trees Tom wanted to cut down with his name, an' writin' it in the sands at the deer-lick."

Where it washed out. But he afterwards wrote it where it did not wash out — and will not wash out.

And having immersed this child in poverty and sorrow, and thereby so far developed the idea that had been given to him as to commit him to it, fortune now smiled upon him, and gave him a mother in the place of the one that had been taken away from him.

In telling us about it Dennis says:

"Tom he moped around. He put the corn in, in the Spring, an' left Abe

an' me to tend it, an' lit out fur Kaintucky. An' we was well-nigh tickled to death when he brung a new wife home.

"She 'd been Sairy Bush, an' Tom 'd been in love with her before he met up with Nancy. But her folks would n't let him have 'er because he was so shif'less. So she married a man named Johnston, an' he died an' she an' Tom got married.

"She had three children of 'er own, an' a four-hoss wagon load o' goods — feather pillers, an' homespun blankets, an' patchwork quilts, an' a chest o' drawers, an' a flax wheel, an' a soap kettle, an' cookin' pots, an' pewter dishes.

"Aunt Sairy was a woman o' property, an' could 'a' done better, I reckon. But Tom had a kind o' way with the women, an' maybe it was somethin' she tuk comfort in to have a man that did n't drink, or swear none.

“She made a heap more o’ Tom, too, than poor Nancy did, an’ before winter he’d put in a new floor he’d whipsawed an’ planed off so she could scour it. An’ made some good beds an’ cheers, an’ tinkered the roof so it could n’t snow on us boys ’at slep’ in the loft.

“Thar was eight of us to do fur, but Aunt Sairy had faculty, an’ did n’t ’pear to be hurried or worried none. Little Sairy cherked right up, with a mother an’ two sisters fur company.

“She married,” Dennis tells us, “purty young, an’ died with her fust baby.”

But while the sorrow of little Abe for the loss of his mother so far developed the idea that had been given him that he sought to give expression to it by writing his name on the fence rails, and the fire-shovel, and in the sands at the deer-lick, it did not so far develop it that he could give expression to it, and as he

could get no help from those about him, he turned to books.

“Denny,” he would say, “the thing I want to know is in books, an’ my best friend’s the man that will get me one.”

“Well,” Dennis says, “books were n’t as plenty in them days as wild-cats, but I got him one by cuttin’ cordwood.”

How he was directed in the selection of it he does not tell us, but certain it is that he was rightly directed in it, for what little Abe needed was something to arouse his imagination to lead his idea out, and the book that Dennis got for him was of all books the best suited for this, for it was “The Arabian Nights’ Entertainments.”

“It had a lot of yarns in it,” Dennis tells us. “One I recollect was about a feller that got near some darned rock that drawed all the nails out o’ his boat, an’ he got a duckin’. Was n’t a blamed bit o’ sense in it, but Abe ’d lay on his

stumick by the fire, an' read out loud to me an' Aunt Sairy by the hour, an' we'd laugh when he did, though I reckon it went in at one ear and out at the other with her, as it did with me.

“‘Abe,’ I sez, many a time, ‘them yarns is all lies.’

“‘Mighty darn good lies,’ he’d say, an’ go on readin’ an’ chucklin’ to himself, till Tom’d cover up the fire fur the night an’ shoo him off to bed.”

But little Abe not only needed something to arouse his imagination to lead his idea out, but he needed something to associate it with after it was led out. And to supply him with this, Fortune threw into his hands a copy of “The Revised Statutes of Indiana,” which was just suited for it, for it was an earlier form of his idea and served him the same purpose in developing it that is served those that develop mechanical ideas by the earlier forms of them, and

Dennis tells us that he would lay over it half the night.

But while the book that Fortune thus threw into his hands was of great value to him, being an earlier form of his idea, and not the form that he sought to give it, it did not satisfy him, and he became more anxious for books than ever.

“He cut four cords o’ wood onct,” Dennis tells us, “to get one stingy little slice o’ a book. It was the life of George Washington.”

And from this on it was books and ever more books. “Seems to me now,” Dennis says, “I never seen Abe after he was twelve ’at he did n’t have a book in his hand, or in his pocket. He ’d put a book inside his shirt an’ fill his pants pockets with corn dodgers an’ go off to plow, or hoe, an’ when noon come he ’d set under a tree an’ read an’ eat. An’ when he came home at night he ’d tilt a cheer back by the chimblly, and put

his feet on the rung, an' set on his back-bone an' read.

"Aunt Sairy always put a candle on the mantelpiece fur him if she had one. An' as like as not Abe 'd eat his supper thar, takin' anything that she 'd give him that he could gnaw at an' read at the same time.

"I 've seen many a feller come in an' look at him, Abe not knowin' that anybody was around, an' sneak out ag'in like a cat, an' say, 'Well, I 'll be darned.' It did n't seem nateral nohow to see a feller read like that. Aunt Sairy never let the children pester him. She always said Abe 'd be a great man some day, an' she was n't goin' to have him hindered."

And now the scene changes.

"Well," old Dennis says, "le' me see. Yes, I reckon it was John Hanks 'at got res'less fust an' lit out fur Illinois, an' wrote fur us all to come, an' he 'd git

land fur us. Tom was always ready to move. He never had his land in Indiany paid fur anyhow.

“So he sold off his corn an’ hogs, an’ piled everything into ox wagons an’ we all went, the Lincolns an’ the Hankses an’ Johnstons, all hangin’ together. I reckon we was like one o’ them lost tribes o’ Israel that you can’t break up nohow. An’ Tom was always lookin’ fur the land o’ Canaan.

“Thar was five famblies of us, an’ Abe. It tuk two weeks to git thar, raftin’ over the Wabash, cuttin’ our way through the woods, fordin’ rivers, pryin’ wagons out o’ sloughs with fence rails, an’ makin’ camp.

“Abe cracked a joke every time he cracked a whip, an’ found a way out o’ every tight place while the rest o’ us was standin’ ’round scratchin’ our fool heads. I reckon Abe an’ Aunt Sairy run that movin’, an’ it’s a good thing

they did, or it 'd 'a' be'n run into a swamp an' sucked under.

"Abe helped put up a cabin fur Tom on the Sangamon, clear fifteen acres fur corn, an' split walnut rails to fence it. Abe was some'ers 'round twenty-one."¹

And here we must part with Tom, Aunt Sairy, and Cousin Dennis, for here little Abe, no longer little, parted with them, and went out in the world, so far as outward wealth was concerned, except for his axe and the clothes on his back, as poor as when he came into it. And to support himself, among other things he split three thousand rails that Fall, walking three miles to his work.

And the next Spring Denton Offutt hired him to take a boat-load of stock

¹ For the foregoing statements of Dennis Hanks we are indebted to an interview had with him by Mrs. Eleanor Atkinson in 1889 at Charleston, Illinois, a full account of which she has put into a little book entitled "The Boyhood of Lincoln," published by Doubleday, Page and Company, New York.

and provision to New Orleans, where we are told that seeing for the first time human beings put upon the block and sold like cattle, he said:

“Boys, let ’s get away from here.”

And that as they went away he said:

“If ever I get a chance to hit that thing I ’ll hit it hard.”

Which he afterwards did.

That Fall — the Fall of 1831 — after returning from New Orleans he became a clerk in Offutt’s store in the town of New Salem, where his idea again asserted itself, as did his hunger for books to assist him in developing it, and he read everything that he could get hold of, and wrote of everything that he read, and so far developed it by doing so that he again sought to give expression to it.

And being associated as it was in his mind with the form of it that had been thrown into his hands while in Indiana

— “The Revised Statutes” of that State — he got consciousness of it that the way to do so was through them, or rather through the political institutions they represented, and announced himself as a candidate for the legislature and began making speeches to secure his election.

But this was soon put a stop to, for, the Blackhawk War coming on, he enlisted, and was elected Captain of his company, and for the first time became officially connected with the institutions of his country. And as it was through the institutions of his country that he sought to give expression to the idea that had been given him, it gave him more satisfaction, as he afterwards said, than any other success of his life.

But the war was soon over, and coming back he renewed his canvass for the legislature, but was defeated.

And in the meantime, what with his

interest in his idea, and Offutt's interest in him — for, neglecting his business, he went about declaring that "Abe was the greatest man in the United States, and would be President some day —" the store, as Lincoln put it, "petered out," and left him without employment, and he thought of learning the blacksmith's trade.

But his fate would not have it so, and persuaded him to buy a half-interest in a store, although he had nothing to give for it but his note, and his partner was as poor as he was.

And having done so, he again settled himself to reading, and his partner settled himself to drinking; and to prevent them from breaking up before he had read the books that it was necessary for him to read to do the work that had been laid upon him, it persuaded them to buy the stock of two stores more and add to the stock of the first one,

which they accordingly did, giving their notes for the entire thing.

And now that he was comfortably settled in reading, and his partner comfortably settled in drinking, his fate appeared to him in the guise of an emigrant passing through town and sold him a barrel without his looking into it.

He relates the visitation in this wise:

“One day,” he says, “a man who was migrating to the West drove up in front of the store with a wagon which contained his family and household plunder. He asked me if I would buy an old barrel for which he had no room in his wagon, and which he said contained nothing of special value.

“I did not want it, but to oblige him I bought it, and paid him, I think, half a dollar for it. Without further examination I put it away in the store and forgot all about it.

“Some time after, in overhauling

things, I came upon this barrel, and emptying it upon the floor to see what it contained, I found at the bottom of the rubbish a complete set of Blackstone's Commentaries. I began to read these famous works. And the more I read the more interested I became. Never in my life was I so thoroughly absorbed. I read until I devoured them."

And then he got other law books and devoured them. And what with his reading law at one end of the store, and his partner drinking at the other, their business slipped away from them, and his partner ran off and left him to pay the notes that they had given for it.

Which was fair enough, for his partner got nothing out of the venture, while he got the knowledge of the law out of it which it was necessary for him to have to do the work he was selected for.

But while such was the purpose of the knowledge of the law that he thus ac-

quired, the idea that had been given him was not yet sufficiently developed to give him consciousness of it, and his fate again immersed him in sorrow to develop it further that he might not lose sight of the work that he was selected for in the practice of it.

And this is the way it did it:

Among the young men who early took up their abode in the town of New Salem was John McNeil, as he called himself, from the State of New York. And he fell in love with Ann Rutledge, and she in love with him, and they became engaged; of which Lincoln was aware, but thinking that it was not his affair he paid no attention to it.

And in the meantime he was appointed Postmaster of the little town that they lived in. And so for a time it went on — he handling the mail that came and went, and John McNeil making love to Ann Rutledge.

But in coming West McNeil had left his parents behind, and he and Ann decided that before their marriage he should go back after them. And he set out upon his journey.

Before going far, however, he took sick of a fever, and was sick a long time, not even being able to write letters to her, which she came every day to the Post Office expecting to receive. And finally she told Lincoln of the distress that she was in, and in his pity for her he fell in love with her himself, and told her of it.

And who could blame him? For we are told that "she was of sweet and gentle manner, with blue eyes and golden hair, with lips as red as cherries, and cheeks like the wild rose."

And despairing of her lover ever returning, she listened to him, and they became engaged.

But her heart was elsewhere; and

before the day set for the wedding she sickened and died, and he was plunged into the deepest sorrow.

And that abiding melancholy, that painful sense of the incompleteness of life that his developing idea gave him, and that is seen in all his likenesses, asserted itself, and clouded his mind.

We are told that one stormy night he sat with his head bowed in his hands while tears ran down his cheeks, and that to a friend who begged him to control his sorrow he said:

“I cannot! The thought of the snow and rain falling on her grave fills me with indescribable grief.”

We are further told that he was often seen walking alone, muttering strange things to himself, and that his friends kept a close watch on him; and that finally one of them took him to his home and kept him there until he recovered himself.

Ann Rutledge was buried in Concord Cemetery, where Lincoln often went to weep over her grave.

"My heart is buried there," he once said to a friend who accompanied him.

But his sorrow so far developed his idea that he became more anxious to give expression to it than ever, and he again announced himself as a candidate for the legislature, and was elected, as he had been elected to the preceding one, but his idea was not yet sufficiently developed for anything to come of it.

But by the time the next legislature met, to which he was also elected, it had so far developed that he gave expression to it in the following protest that he drew up and signed, with one other:

"Resolutions upon the subject of domestic slavery having passed both branches of the General Assembly at its present session, the undersigned hereby protest against the passage of the same.

“They believe that the institution of slavery is founded both on injustice and bad policy, but that the promulgation of abolition doctrines tends rather to increase than to abate its evils.

“They believe that the Congress of the United States has no power under the Constitution to interfere with the institution of slavery in the different states.

“They believe that the Congress of the United States has the power under the Constitution to abolish slavery in the District of Columbia, but that the power ought not to be exercised without the request of the people of the District.”

And thus it came about that the idea that he had sought to give expression to when a child by writing his name on the fire-shovel, and the fence rails, and in the sands at the deer-lick, he sought to give expression to when a man, by writing it on a protest against the insti-

tution of slavery in the legislature of a sovereign State, — *Abraham Lincoln*.

And it meant a heap to Abe. For it so far developed it that it gave him consciousness that it was opposed to the institution of slavery also, and therefore to one of the institutions of his country, and as he sought to give expression to it through the institutions of his country, revealed to him the difficulty of doing so. And while trying to reach a solution of it, his friends thought that he was losing his mind. And hoping that a change of scenery would benefit him they sent him off to Kentucky.

What he suffered during this time we know something of from a letter that he wrote to his partner who was in Washington as a member of Congress.

"I am," he wrote, "the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be a cheerful

face on the earth. Whether I shall ever be better I cannot tell; I awfully forebode I shall not. To remain as I am is impossible. I must die or be better, it appears to me."

It was while in this condition of mind that he broke his engagement with Mary Todd, whom he afterwards married. We are told that the wedding supper was prepared, and that the guests were gathered, but that he failed to appear, and that he was found the next morning in a dazed condition. Certain it is that something of the kind occurred.

And certain it is that while in Kentucky his idea sufficiently developed for him to begin to see his way, and that it was to be given expression through the General and not through the State government, for he came back much improved, and renewing the engagement that he had broken off with Mary Todd he got married, and announced himself

as a candidate for Congress — against Edward D. Baker and John J. Harding.

But by the time the Convention came on, his idea had so far developed as to give him consciousness that while it was to be given expression through the General and not through the State government, it was not yet sufficiently developed to be so expressed; and upon Harding being nominated, which was done at his suggestion, he got the Convention to pass a resolution pledging the nomination to Baker for the next term, thereby putting off the time of his entering Congress two years more, and making it surer that at the end of that time he would do so, by which time he hoped that his idea would be sufficiently developed for him to give proper expression to it there.

Accordingly at the end of four years, which he spent in practicing law, which he had sometime before entered upon

in Springfield — and in developing his idea further — he was duly nominated and elected.

And even then his idea was not sufficiently developed for him to give proper expression to it in Congress, and his election was a disappointment to him, as we know from a letter that he wrote to a friend about it, in which he said:

“Being elected to Congress, though I am grateful to our friends for having done it, has not pleased me as much as I expected.”

And when he got to Washington he found that all that he could do toward giving expression to his idea was to express the consciousness that it had given him that it was opposed to the institution of slavery, as he had done in the State legislature, which he did by introducing a bill to abolish it in the District of Columbia, and voting for “The Wilmot Proviso,” declaring that it should

not exist in any territory that might be acquired by the Mexican War, that was then in progress.

But while his idea was not sufficiently developed for him to give any further expression to it than he had given to it in the State legislature, his going to Washington was a great advantage to him, for while there he was invited to Boston to make a speech, where he heard the great anti-slavery advocate William H. Seward make one which so far developed his idea that it gave him consciousness that the institution of slavery was an expression of the opposite one; and that however much his idea might be developed it could not be given expression through the government until the institution of slavery was out of the way. And that night as they sat talking he said:

“Governor Seward, I have been thinking over what you said in your speech.

I reckon you are right. We have got to deal with this question of slavery, and got to give more attention to it hereafter than we have been doing."

And upon returning home his destiny again arose before him in the form of the resolution that he had got the Congressional Convention to pass when he first became a candidate, limiting Harding to one term, and which, being observed in the case of his successor Baker, limited him to one term also, and he was not again a candidate, and went back to practicing law and developing his idea further.

But the matter now took another turn, for in 1854 Congress passed the Kansas-Nebraska bill, which in effect repealed the Missouri Compromise, which, being followed in 1856 by the Dred Scott decision, holding that property in slaves could be held in the Territories, was a step toward holding that property

in them could be held in the States, and having consciousness that expression could not be given to his idea through the government until the institution of slavery was out of the way, the threatened extension of it alarmed him, and he began making speeches against it. And this led to something else.

For while doing so his idea associated itself in his mind with the conception that our fathers had got of it that all men are created equal, and that governments derive their just powers from the consent of the governed, and gave him consciousness that the conception that they had got of it was opposed to slavery also. And in a speech that he made at Beardstown, August 12, 1858, he said:

“The men who signed the Declaration of Independence said that all men are created equal, and are endowed by their Creator with certain inalienable rights, — life, liberty, and the pursuit of happiness. This was their majestic interpre-

tation of the economy of the universe. This was their lofty, and wise, and noble understanding of the justice of the Creator to his creatures — yes, gentlemen, to all his creatures — to the whole great family of man. In their enlightened belief nothing stamped with the divine image and likeness was sent into the world to be trodden on and imbruted by its fellows. They grasped not only the whole race of men then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children, and their children's children, and the countless myriads who shall inhabit the earth in all ages.

“Wise statesmen that they were, they knew the tendency of posterity to breed tyrants, and so they established these self-evident truths, that when in the distant future, some man, some faction, some interest, should set up the doctrine that none but rich men, none but white men, none but Anglo-Saxon white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might again look up the Declaration of Independence and take courage to renew the battle their fathers began; so that truth, and justice, and all humane and Christian

virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the principles on which the temple of liberty is being built."

And in the meantime he and Judge Douglas, who brought in the Kansas-Nebraska bill, were nominated by their respective parties for the United States Senate, and Lincoln challenged him for joint debate, which challenge he accepted, and six days thereafter at Ottawa, where the first debate was held, in opening his speech Douglas said:

"Mr. Lincoln reads from the Declaration of Independence that all men are created equal, and then asks, How can you deprive the negro of the equality which God and the Declaration of Independence awards him? He maintains that negro equality is guaranteed by the law of God, and that it is asserted in the Declaration of Independence. If he thinks so, of course he has the right to think so, and so vote. I do not question Mr. Lincoln's conscientious belief that the negro is his equal, and hence his brother;

but for my own part, I do not regard the negro as my equal, and positively deny that he is my brother, or any kin to me whatever."

To which Lincoln replied :

"I agree with Judge Douglas that the negro is not my equal in many respects — certainly not in color, perhaps not in moral or intellectual endowment. *But in the right to eat the bread, without the leave of anybody else, which his own hands earn, he is my equal, and the equal of Judge Douglas, and the equal of every living man.*"

For the idea that had been given him having associated itself in his mind with the conception that our fathers had got of it that all men are created equal, and that governments derive their just powers from the consent of the governed, gave his consciousness that it was just as contrary to that conception to govern the industrial action of others without their consent as it was contrary to it to govern their political action without their consent.

I see him now through the mist of years, tall, gaunt, and sad-faced, burdened with his developing idea. Douglas, jovial, rotund, and low of stature, is standing behind him, for he is so disturbed by the turn that the debate has taken that he cannot keep his seat while Lincoln is talking.

Over there is a banner held aloft by the hand of beauty and innocence, inscribed :

“Westward the star of empire takes its way,
The girls link on to Lincoln, as their mothers
were for Clay.”

And over there another, inscribed :

“Abe the Giant killer.”

And over there another, saying :

‘The Little Giant eating Abe up.’”

And over all the motto :

“Free Territories, and Free Men,
Free Pulpits, and Free Preachers,
Free Press, and Free Pen,
Free Schools, and Free Teachers.”

And now we hear the voice of Lincoln vibrant with the idea that had been given him.

“Now,” he says, “my countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions that would take away from its grandeur, and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated in our chart of liberty, let me entreat you to come back. Return to the fountain whose waters sprang close to the blood of the Revolution.

“Think nothing of me. Take no thought of the political fate of any man whomsoever, but come back to the truths that are in the Declaration of Independence. You may do any thing with me you choose if you will but heed these sacred principles. You may not only defeat me for the Senate, but you may take me and put me to death.

“While pretending no indifference to earthly honors, I do claim to be actuated in this con-

test by something more than mere anxiety for office. I charge you to drop every paltry and insignificant thought of any man's success. I am nothing. Judge Douglas is nothing. *But do not destroy that immortal emblem of humanity — the American Declaration of Independence.*"

But there is something other than the speeches and banners of these debates that is important to us, for in the second of them, at Freeport, Lincoln asked Douglas a question, and the answer that he gave to it will affect us to the very latest times.

The question was this:

"Can the people of a United States Territory in any lawful way, against the wishes of any citizen of the United States, exclude slavery from its limits prior to the formation of a State Constitution?"

And Douglas said Yes to it, and so pleased his constituents that they elected him to the Senate; but because of his doing so, when the Convention of his

party met in 1860 to nominate a candidate for President the Southern delegates refused to vote for him, and the Northern delegates refusing to vote for any one else, the Convention split and nominated two candidates — Douglas and Breckenridge — and Lincoln was elected over both.

And then the matter took another turn, for no sooner was it known that he was elected than the Southern States began to take steps to destroy the government, and having consciousness that it was only through the government that the idea that had been given him could be expressed, he begged them to desist:

“We are not enemies,” he said, “but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land will yet swell the chorus of the Union,

when again touched, as surely it will be, by the better angels of our nature."

There had been nothing more pathetic since Calvary.

But they heeded him not, and on the twelfth of the following April they fired upon Fort Sumter.

And then the idea that had been given him asserted itself in quite another way, and he called for seventy-five thousand men to save the Union.

And then the conception of it that our fathers had given us asserted itself in the same way, and we answered:

"We are coming, Father Abraham, three hundred thousand more."

"We'll rally 'round the flag, boys, we'll rally once again,
Shouting the battle cry of freedom."

And thus it came about that the idea that had been given him was united with the conception that our fathers had

given us of it on the field of battle, and that every shot that we fired in the Civil War was fired for industrial as well as political liberty.

And that there might be no mistake as to his paramount purpose in the war, that it might not be thought that he waged it simply to destroy slavery, he said:

“If there are those who would not save the Union unless they could destroy slavery, I do not agree with them. My paramount purpose is to save the Union, and it is neither to save nor destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all of the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear, because I do not believe it will help to save the Union.”

It was this paramount purpose of his, this purpose of his to save the govern-

ment that our fathers created of our political action, that through it the idea that had been given him might be expressed in a government of our industrial action, that gave him that far-away look that was so frequently spoken of by those that knew him.

“He was a terribly homely man,” says Colonel John F. McCook, who often saw him; “and yet there was something wonderful in his face, an intangible something like a light from within. He seemed to be always looking out beyond the person he talked to or the scene he looked at.”

Yes; he was looking out beyond the person he talked to or the scene he looked at — looking out beyond to you and to me, and to “our children, and our children’s children, and to the countless myriads that shall inhabit the earth in all ages,” by the light of the idea that had been given him.

But he not only looked out beyond the person he talked to or the scene he looked at, but he looked in at the idea that made it possible for him to do so, and this gave him that introspective look which was so frequently spoken of by those that knew him.

And it was this looking out to his vision, and back to the idea that gave rise to it, that was the paramount burden of this great soul, and not the burden that the South laid upon him. For in doing so he bore their burden as he bore ours. And as one that bears the burden of another feels the woes of another, he felt their woes as he felt ours, and they wrung from him an expression of anguish that has no parallel in all the annals of war.

"I have not suffered," he said, "by the South, I have suffered with the South."

And its only parallel in moral gran-

deur was wrung from the lips of the martyr of Galilee:

“Father, forgive them, for they know not what they do.”

.

Hannibal made war for revenge, Cæsar and Alexander for ambition, Washington for justice and the love of his country, the Christ-like Lincoln for his love of the enemies of it, and the consciousness that he had that they were mistaken in being so.

Whom he loved he chastened.

That the South felt something of this is shown by the confession of one of her most sensitive souls:

“I love the South,” he said,

“And dared for her to fight from Lookout to the
sea

With her proud banner over me.

But from my lips thanksgiving broke,

When God in battle-thunder spoke,

And that black Idol, breeding drouth

And dearth of human sympathy
Throughout the sweet and sensuous South,
Was with her chains and human yokes
Blown hellward from the cannon's mouth,
While freedom cheered behind the smoke." ¹

And a like confession was made by
one of her greatest generals.

"Your loss," he said, "would have
been our loss, and your gain has been
our gain." ²

And what with his suffering and a
great war to direct, he was able to keep
one eye on his idea and the other on the
vision that it gave him, marks him as
one of the greatest men of all times.
For the greatness of men is measured
by the burdens that are laid upon them
and the manner in which they bear them.

And no greater burdens were ever
laid upon any man than were laid upon

¹ Maurice Thompson.

² General Longstreet, to the Union veterans at
Atlanta.

Abraham Lincoln. For had he lost sight of his idea he would have been lost in the mazes of his vision. And had he lost sight of his vision he would have been lost in the mazes of his idea. But he lost sight of neither, and with a steadiness of purpose that was sublime proceeded to the development of both.

And above the war for the Union his vision grew until it became the vision of his country as it is to be. And in it there was no slavery. And patiently abiding his time he wrote his name on a proclamation saving it so — *Abraham Lincoln*.

It meant a heap to Abe.

And it means a heap to us.

For thereby he made it possible for the idea that had been given him to be given expression through the government that our fathers created of our political action in a government of our industrial action.

And then he was stricken down, leaving us the heritage of his idea and his vision, and the duty of creating a government of our industrial action to correspond to them.

And his vision is arising before us even now, as the idea that was given him is struggling within us.

And in it I see arising a new temple of liberty, in which none will be hungry and receive not meat, none thirsty and receive not drink. For it will be dedicated to human need; and will have all the power of all the genius that has lived and wrought since the morning stars sang together.

And under its control will be the whirr of all spindles and the beating of all looms. And the machinery that now lifts the burden off of some of our backs will then lift the burden off all of our backs. For it will be under the control of the great heart of humanity

that will heed the cry of sorrow and of hunger.

Against this great time that in his vision I plainly see, how poor and worthless our strifes appear! How as nothing the bickerings of the market and the greed of trade! For in the new time it will be no me and mine, but us and ours.

For we are now to go forward to the consummation of civilization, or backward to the destruction of it.

Before us lie the green pastures and still waters of plenty and peace; behind us, the desert and the mountains over which we have marched with parched lips and bleeding feet.

With one more effort we may enter the land that our aspirations and our hopes have promised us ever since the sublime idea of our equality arose in our consciousness to guide us on our way, and that until now we have never doubted or hesitated to follow, although

our fidelity to it has been tested at every step of our progress.

It was fidelity to this idea, the following it and trusting it, that led us in triumph through the Revolutionary War.

It was fidelity to this idea, the following it and trusting it, that led us in triumph through the War of the Rebellion.

It was fidelity to this idea, the following it and trusting it, that led us in triumph through our war with Spain.

And it was only after that war was over, only after the last gun had been fired in the cause of the liberty of Cuba, that we turned our faces from its light.

But it will only be for the moment. For before long the fires of patriotism will be burning in all hearts. And we will again turn our faces toward the star that Washington set in our skies, and that Lincoln never lost sight of.

And following it we will go forward to our sublime destiny, not that of con-

quering the islands of the seas, but of establishing upon this continent a government of the people, by the people, and for the people, that cannot perish from the earth.

For when we have applied the idea to the government of our industrial action that our fathers applied to the government of our political action, we can defy all foes.

And while the new application of it cannot be made without difficulty, it will be no such difficulty as we have heretofore met with.

For since we left the birthplace of the race in our attempt to realize a right condition of society, our course has been marked with the graves of nations.

But this nation will not die.

Our difficulty will be that of birth; and we will be sustained in it by the consciousness that when it is over we will have realized the hopes and the aspira-

tions of all of the ages through the idea and the vision of him who from the floorless cabin reached the highest round in the ladder of fame, and stepped into the skies.

II

AFTER the foregoing address the author accorded the reporter the following interview :

REPORTER. It would seem from your address that the declaration of our fathers that all men are created equal and that governments derive their just powers from the consent of the governed is a conception of an idea that lies back of it.

AUTHOR. Yes, it is a conception of the idea from which they created our government.

REPORTER. Then they did not create our government from the conception that all men are created equal, and that governments derive their just powers from the consent of the governed?

AUTHOR. No; that conception simply guided them in creating it from the idea of the unity of our action; or, speaking more generally, from the idea of the unity of the action of the universe, from which the idea of the unity of our action arose.

REPORTER. What was their purpose in creating our government?

AUTHOR. Their purpose in creating our government was to carry the idea of the unity of our action out by more perfectly uniting our political action, or, as they expressed it, by forming a more perfect union of it.

REPORTER. Then our government is a form of the idea of the unity of our action to more perfectly unite our political action?

AUTHOR. Yes, or speaking more generally, it is a form of the idea of the unity of the action of the universe to more perfectly unite our political action.

REPORTER. Then it was the idea of the unity of our action, or speaking more generally, the idea of the unity of the action of the universe, that was given Abraham Lincoln?

AUTHOR. Yes; and what he sought was the expression of it in a government to more perfectly unite our industrial action, as our fathers had expressed it in a government to more perfectly unite our political action, for it developed more perfectly in his mind than it developed in theirs, and gave him consciousness that it applied to the one as well as to the other.

REPORTER. But he did not express it in a government of our industrial action?

AUTHOR. No; for before it could be expressed in a government of our industrial action, our industrial action had to be more perfectly developed than it then was.

Moreover, to say nothing about the

institution of slavery being in the way, the expression of it in a government of our industrial action is a much more difficult matter than the expression of it in a government of our political action. And before it could be expressed in a government of our industrial action it had to be more fully developed in our minds than it then was.

REPORTER. But where did we get the idea of the unity of the action of the universe?

AUTHOR. We developed it.

REPORTER. But how did we develop it?

AUTHOR. That is quite a long story.

REPORTER. But it must be a very interesting one, and as it is a dark day out I should like to listen to it.

And glancing through the window said, "It is gloomy."

And we drew nearer to the fire, and he proceeded.

AUTHOR. Now the method by which we develop our ideas of things is to first get an imperfect idea of them, then a more perfect one, and so on, until our idea of them is complete. And the first idea that we got of the action of the universe was that it is carried on by many persons like ourselves.

For observing that rivers overflowing their channels at certain seasons of the year left a sedimentary deposit upon the adjacent soil, without which we could not raise our crops, we got the idea that they were looking after us.

And as heat is just as essential to our crops as fertility of soil, seeing that it came from the sun, we got the idea that it was looking after us also. And as moisture is just as essential as heat, we said it was furnished in the same way — and so on.

But this idea was soon modified, for we soon saw that the rivers did not al-

ways rise just high enough to make the necessary deposit — that they sometimes arose so high as to wash away our houses. That the sun did not always furnish the right amount of heat — that it sometimes furnished so much as to dry everything up. That we were not always furnished the right amount of moisture — that we were sometimes furnished so much as to drown us out. And we said that these persons were not always looking after us — that they were sometimes getting after us. And we began to study how to keep them in a good humor, and finally got an idea of how to do so.

REPORTER. How did we get it?

AUTHOR. We got it in some such way as this:

One of the first things that we personified was fire. Like the sun, it furnished us both light and heat; and by striking a flint, or rubbing two sticks

together, we could call it up when we wanted to.

Moreover, we noticed that if we gave it but little food it flared up and went out as though it was angry. That if we gave it plenty of food it covered itself up and went to sleep, ready to be waked up in the morning. And we got the idea from this that it was like ourselves — that the way to keep it in a good humor was to give it plenty to eat. And from this we get the notion that what would satisfy one of the persons that carried on the action of the universe would satisfy the others.

But this got us into trouble, for there were some of them that we could n't get the food to.

As to the rivers, we could throw the food to them. And there was no use bothering ourselves about the sun, for the feeding of one fire ought to satisfy another.

The difficulty was with the persons that we had n't located.

But finally we got the idea that smell would satisfy them. And as the pleasure of smell depends upon what's burning, we began to sacrifice sheep and goats.

And having satisfied ourselves as to this matter, we began to think about how the universe was created, and finally got an idea of it.

REPORTER. What idea did we get of it?

AUTHOR. We got this idea of it:

We said that the earth was first made, and then the sky. That these two got married and produced the ocean, time, and a few giants. That the ocean married one of these giants and produced the rivers and mountains, and some three hundred daughters.

REPORTER. That would have been a good place for a man to get a wife.

AUTHOR. Yes; a man that could n't find one to suit him among so many would be hard to please.

But the trouble was that, that was before man was created, and they all turned out to be old maids.

To think of that many in one household, with no chance of getting rid of any of them!

And then we began to think about death. And finally got an idea of it.

REPORTER. What idea did we get of it?

AUTHOR. We got this idea of it:

We said that when we die we present ourselves to a boatman to be ferried over a river, who asks us if we have money enough to pay our passage. And if we have, we are all right; but if not we have to wait a hundred years to get over.

REPORTER. One would think that by that time there would n't be much left of us.

AUTHOR. One would think that if we knew what we would get to after we got over we would n't want much left of us.

For upon arriving at the opposite shore we find ourselves in hell, with the burden of proof on us to show that we ought n't to stay there.

If we succeed in doing this we are passed on to heaven, where, after enjoying ourselves for awhile, we go to sleep, and upon awaking find ourselves back to where we started from without a cent in our pockets to pay for the return trip.

But in the meantime we had been looking around some. And we saw that of a rainy season in the mountains the rivers always arose over our lands — that it was only of a dry season that they did not do so. And we said that a river was just a river, and that we were indebted for our crops to the person that furnished the weather.

And finally we noticed of warm morn-

ings mist arising over rivers and ponds, and we got the idea that after it arose it cooled off and fell back again, and that rain was produced in that way; and we said that there was n't as many persons running the universe as we had thought.

And we kept this process up until we got the idea that there was only one doing so. Until we passed from Polytheism to Monotheism — until we got the idea of the unity of the action of the universe.

But this was not the end of the matter, for the idea that we thus got of the unity of the action of the universe was an imperfect one, and, as frequently happens in developing ideas, it was the opposite of the succeeding one.¹ And as the suc-

¹ The first idea that we got of the shape of the earth was that it was flat. The next idea that we got of it was that it was round. The first idea that we got of its motion was that it stood still, and that the sun revolved around it. The next idea that we got of it was that it revolved around the sun.

ceeding one developed we found ourselves in the deepest distress. We could not go forward, for a contrary idea lay in our way. We could not go backward, for our new idea had too deep a hold upon us.

And to make the matter worse, we did not know what the trouble was, for our new idea was not sufficiently developed for us to know that we were possessed of it.

But finally it so far developed that we got a conception of the difficulty that we were in.

REPORTER. What conception did we get of it?

AUTHOR. We got this conception of it:

We said that when we were created we were placed in a beautiful garden, with permission to eat of all of its fruits, save the fruit of the tree of knowledge of good and evil; that a serpent persuaded us to eat of the fruit of this tree

also; and that for disobeying him our Creator drove us out of the garden, and that this was the cause of our trouble.

Now this conception represented that we got into our trouble in acquiring knowledge of good and evil, of right and wrong; and that we were persuaded into it by a serpent — by something subtle, by something hidden, by something undeveloped — by our new idea of the unity of the action of the universe. And this was the way that we did get into it.

REPORTER. But we did not so construe it?

AUTHOR. No; for our new idea of the unity of the action of the universe being undeveloped, the conception that we thus got of the trouble that we were in associated itself in our minds with our old one, and we construed it literally, and got the idea that our trouble arose from the anger of the person that we supposed carried on the action of the

universe. And hoping to appease him by doing so, we increased the number of sacrifices that we were making — a practice that we carried over from our old idea that the action of the universe is carried on by many persons.

And finding that this did not do any good our minds wandered. Sometimes we thought of a new sacrifice that would take the place of the old ones. And sometimes of some one redeeming us — of some one paying a ransom for us.

And as our new idea developed and the conception that we had got of the difficulty that we were in began to separate itself from our old one, and give us a fuller consciousness of our trouble, we thought of some one delivering us, of some one getting us out of our difficulty regardless of our disobedience, or rather regardless of the interpretation that we had given of the conception that we had got of what was the matter with us.

And this led us to thinking of getting a new conception of it, by which the conception that we had got of it would be done away with, or, as it presented itself to us, of getting a new covenant, a new agreement, by which our disobedience would be done away with.

But our new idea of the unity of the action of the universe continuing to develop, instead of getting a new conception of the trouble that we were in we got a conception of it.

REPORTER. What conception did we get of it?

AUTHOR. We got this conception of it: that the kingdom of God was at hand, or, as we more frequently expressed it, that the kingdom of heaven was at hand.

But the conception that we thus got of our new idea of the unity of the action of the universe, as with the conception that we had got of the trouble that we

were in, associated itself in our minds with our old idea of the unity of the action of it, and we got the idea that "the kingdom of heaven" was coming from without us instead of from within us, where it was coming from. Some of us thinking that it was coming out of the clouds, and some of us thinking that it was a government that we had lost that was to be restored to us.

But our new idea of the unity of the action of the universe continuing to develop, the conception that we thus got of it began to separate itself from our old one, and one of us got consciousness that it must be entirely separated from it. That an axe must be laid at the root of the matter. And that there would come some one who would thoroughly purge the floor — of our minds; and gather our new idea as wheat in a garner, and burn up the chaff of it with fire — with the fire of the truth of it.

And sure enough some one did come; for there was one of us in whose mind our new idea developed more perfectly than in the minds of any of the rest of us, and the conception that we had got of it separated itself in his mind from our old one, and associated itself with the one from which it had arisen.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“A certain man had two sons:

“And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

“And not many days after, the younger son gathered all together, and took his

journey into a far country, and there wasted his substance with riotous living.

“And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

“And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

“And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

“And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger!

“I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

“And am no more worthy to be called thy son: make me as one of thy hired servants.

“And he arose, and came to his father. But when he was yet a great way off, his

father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

“But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

“And bring hither the fatted calf, and kill it; and let us eat, and be merry:

“For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry :

“Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

“And he called one of the servants, and asked what these things meant.

“And he said unto him, Thy brother is come; and thy father hath killed the

fatted calf, because he hath received him safe and sound.

“And he was angry, and would not go in: therefore came his father out and entreated him.

“And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends:

“But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

“And he said unto him, Son, thou art ever with me, and all that I have is thine.

“It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.”

REPORTER. How do you interpret this conception?

AUTHOR. The man that had two sons represented our leader.

The eldest son, that is, the one that stayed at home, represented our new idea of the unity of the action of the universe.

The younger son, that is, the one that went abroad, represented the conception that we had got of it that the kingdom of heaven was at hand.

The citizen that the younger son joined himself to represented our old idea of the unity of the action of the universe.

The killing of the calf, and the music and dancing, represented the joy he felt at the separation of the conception that we had got of our new idea of the unity of the action of the universe from our old one, and its associating itself in his mind with the one from which it had arisen.

REPORTER. But why did he feel joy

at the separation of the conception that we had got of our new idea of the unity of the action of the universe from our old one, and the association of it in his mind with the idea from which it had arisen?

AUTHOR. Because the separation of it from our old idea of the unity of the action of the universe freed him from the idea that "the kingdom of heaven" was coming from without us, and its association with our new one gave him consciousness that it was coming from within us, where it was coming from.

REPORTER. But what evidence is there that it gave him consciousness that it was coming from within us, where it was coming from?

AUTHOR. The evidence of what he said about it.

REPORTER. What did he say about it?

AUTHOR. Upon some of us shortly

afterwards asking him when the kingdom of God would come, he said:

“The kingdom of God cometh not with observation:

“Neither shall they say, Lo, here! or lo, there! for behold, the kingdom of God is within you.”

REPORTER. But what advantage was it to him to have consciousness that the kingdom of heaven was coming from within us?

AUTHOR. It enabled him to direct his thoughts to it; that is, it enabled him to direct his thoughts to our new idea of the unity of the action of the universe, and it rapidly developed in his mind, and he soon began to get conceptions of what it was like.

REPORTER. What conceptions did he get of what it was like?

AUTHOR. He got these conceptions of it:

“The kingdom of heaven is like unto

treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

REPORTER. How do you interpret this conception?

AUTHOR. The treasure hid in a field represented our new idea.

REPORTER. What did the field represent?

AUTHOR. The field represented his mind.

"*Again,*" he said, "*the kingdom of heaven is like unto a merchantman, seeking goodly pearls:*

"*Who, when he had found one pearl of great price, went and sold all that he had, and bought it."*

The pearl of great price represented our new idea of the unity of the action of the universe.

Again he said:

"*The kingdom of heaven is like unto*

leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The leaven represented our new idea of the unity of the action of the universe.

Again he said:

"The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:

"Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The grain of mustard-seed represented our new idea of the unity of the action of the universe. The field represented his mind.

But his attention was now called to something else, for the getting of these conceptions of what our new idea was like so far developed it in his mind as to bring about a great change in him — so

far developed it as to make him feel like a new person — so far developed it as to make him feel like a little child. And he sought to explain it to his disciples.

REPORTER. In what way did he seek to explain it to his disciples?

AUTHOR. He called a little child to him, and setting it in the midst of them, he said:

“Verily I say unto you, Except ye be converted” (that is, changed, as he had been) *“and become as little children, ye shall not enter into the kingdom of heaven”* (that is, enter into the state of mind that he was in).

But it was not by his becoming as a little child that he had come into “the kingdom of heaven,” but by his coming into “the kingdom of heaven” that he had become as a little child. And he kept dwelling upon it. And finally he expressed it in another way.

REPORTER. In what other way?

AUTHOR. In this other way:

“Verily, verily,” he said, “I say unto thee, Except a man be born again, he cannot see the kingdom of God.

“Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother’s womb, and be born?”

And he answered:

“That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

“Marvel not that I said unto thee, Ye must be born again.”

But while the consciousness that he had thus got that he had come into “the kingdom of heaven” by becoming as a little child had deepened into the consciousness that he had come into it by being born of the Spirit, it had not deepened into consciousness of how he had been born of the Spirit, and he added:

“The wind bloweth where it listeth,

and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

But the matter now took another turn, for the conceptions that he had got of what our new idea was like began to develop in his mind.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

"Behold, a sower went forth to sow;

"And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:

"Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth.

“And when the sun was up, they were scorched; and because they had no root they withered away.

“And some fell among thorns; and the thorns sprang up, and choked them.

“But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.”

REPORTER. How do you interpret this conception?

AUTHOR. The sower represented our new idea of the unity of the action of the universe.

The seeds represented the conceptions that he had got of what it was like.

The good ground represented the places in his mind where they took root and developed.

The stony places, places where they did not take root and develop, but when our new idea arose in his mind, which it was now beginning to do, withered away.

REPORTER. What did the thorns represent?

AUTHOR. They represented conceptions that arose from our old idea of the unity of the action of the universe, for the development of our new idea of the unity of the action of it so stimulated our old one that conceptions began to arise from it, and scatter themselves among the conceptions that had arisen from our new one, and choke them.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“The kingdom of heaven is likened unto a man which sowed good seed in his field:

“But while men slept, his enemy came and sowed tares among the wheat, and went his way.

“But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

“So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

“He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up ?

“But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

REPORTER. How do you interpret this conception?

AUTHOR. As before, the sower represented our new idea.

The good seed represented the conceptions that he had got of what it was like.

The enemy represented our old idea.

The tares represented the conceptions that arose from it.

REPORTER. What did the householder represent?

AUTHOR. The householder represented our leader himself.

REPORTER. And what did the servants represent?

AUTHOR. They represented his thoughts. That is, he thought, good conceptions have been sown in my mind; where did these bad ones come from?

And then he thought, "An enemy hath done this."

And then the thought arose, Had these bad conceptions better be destroyed?

But he thought that if they were destroyed the good ones would be destroyed with them. That it would be better to let them grow together until the harvest — until the good ones ripened — and then separate them, and destroy the bad ones. And gather the good ones in his mind as wheat in a barn.

But while such was the resolution taken by our leader, he soon found that it was necessary to go further. For not only had our old idea of the unity of the action of the universe sown conceptions among those that had been sown by our new one, but it continued to do so; and so choked them that in the next conception that he got of what was taking place in his mind he was at sea, and the good and bad seed had turned into good and bad fish that would have to be separated.

REPORTER. But what evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

“Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.”

And while it was possible for him to think of awaiting the ripening of good and bad seed before separating them, to think of waiting for any length of time before separating good and bad fish after they were caught, was out of the question; and especially while he retained our old idea of the unity of the

action of the universe, for while he did so the supply was unlimited.

And he resolved to get our old idea of the unity of the action of the universe out of the way.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what he said about it.

REPORTER. What did he say about it?

AUTHOR. "*If thy right eye offend thee,*" he said, "*pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*"

"*And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.*"

For such his condition now seemed to him.

REPORTER. But did he get our old idea out of the way?

AUTHOR. Yes; and having done so, our new one rapidly developed, and he got another conception of it.

REPORTER. What other conception did he get of it?

AUTHOR. He got this other conception of it:

"God is a Spirit."

And this conception associating itself in his mind with the consciousness that he had got that he had come into "the kingdom of heaven" by being born of the Spirit, gave him consciousness that he had come into it by being born of God, by being born of the power that carries on the action of the universe.

But it did not give him consciousness of how he had been born of God — of how he had been born of the power that carries on the action of the universe — and he returned to his idea to develop it

further, and soon got another conception of it.

REPORTER. What other conception did he get of it?

AUTHOR. He got this other conception of it:

"I and my Father are one."

And as he used the word father to represent the power that carries on the action of the universe, the conception that he got was that he and the power that carries on the action of the universe were one. And in order to complete the development of his idea he had to get a conception of how he and the power that carries on the action of the universe were one.

And before he could get a conception of how he and the power that carries on the action of the universe were one, he had to get a conception of the difference between the power that carries on

the action of the universe and the idea through which it was manifesting itself in him.

And this was a task of extreme difficulty, for he did not know that the power that carries on the action of the universe was manifesting itself in him through an idea.

REPORTER. But he had consciousness of it?

AUTHOR. Yes, but it presented itself to him as treasure hid in a field, a pearl of great price, as leaven hid in meal, as seed sown in a field; and he could not rightly say that it manifested itself in him through any of these things. And he was greatly troubled.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what he said about it.

REPORTER. What did he say about it?

AUTHOR. *"Now," he said, "is my soul troubled; and what shall I say ?*

"Father, save me from this hour; but for this cause came I unto this hour."

REPORTER. And what did he do about it?

AUTHOR. He went to reflecting upon his experience in developing our new idea.

REPORTER. And what was the result of his doing so?

AUTHOR. The result of his doing so was that he resolved to go back and try to get a further conception of it through the conception that we had got of it that the kingdom of heaven was at hand.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

“And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

“Then he that had received the five talents, went and traded with the same, and made them other five talents.

“And likewise he that had received two, he also gained other two.

“But he that had received one, went and digged in the earth, and hid his lord's money.

“After a long time the lord of those servants cometh, and reckoneth with them.

“And so he that had received five talents, came and brought other five talents,

saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

“His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

“He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

“His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

“Then he which had received the one talent came, and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

“And I was afraid, and went and hid

thy talent in the earth : lo, there thou hast that is thine.

“His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed :

“Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.”

REPORTER. How do you interpret this conception ?

AUTHOR. The man traveling in a far country represented our leader himself.

The servant that was given the five talents represented the conception that we had got that the kingdom of heaven was at hand.

The five talents that he gained by it represented the conceptions that he had got of what the kingdom of heaven was like.

The servant that was given the two

talents represented the conception that he had got that he had come into the kingdom of heaven by becoming as a little child.

The talents that he gained by it represented the conceptions that he had got that he had come into the kingdom of heaven by being born again, and that he had come into it by being born of the Spirit — by being born of the power that carries on the action of the universe.

The servant that was given the one talent represented the conception that he had got that he and his Father were one — that he and the power that carries on the action of the universe were one.

REPORTER. What did the taking of the one talent from the servant to whom it had been given, and giving it to the servant to whom had been given the five talents, represent?

AUTHOR. It represents his resolution to go back and try to get a further

conception of our new idea through the conception that we had got that the kingdom of heaven was at hand.

REPORTER. And did he go back and try to get a further conception of our new idea through the conception that we had got that the kingdom of heaven was at hand?

AUTHOR. Yes; and finding himself unable to do so, he went still further back, and tried to get a further conception of it through a conception that we had got of an experience that we had had in the wilderness, and tried to get a further conception of it through that.

REPORTER. How did he try to get a further conception of it through that?

AUTHOR. By representing it as the bread of life. And as he had not yet got a conception of the difference between his idea and himself, he represented himself as the bread of life, and told us that unless we ate his flesh and drank

his blood there was no life in us, and, thinking he was losing his mind, many of us left him.

And fearing himself that he would fail, he turned his thoughts to those of us that had forsaken everything to follow him.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what he said about it.

REPORTER. What did he say about it?

AUTHOR. *“There was a certain rich man,”* he said, *“which had a steward; and the same was accused unto him that he had wasted his goods.*

“And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

“Then the steward said within himself, What shall I do? for my lord taketh

away from me the stewardship: I cannot dig; to beg I am ashamed.

“I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

“So he called every one of his lord’s debtors unto him, and said unto the first, How much owest thou unto my lord?

“And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

“Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

“And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

*“And I say unto you, make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into their houses.”*¹

But he was not long in this condition of mind, for having been taught our old idea of the unity of the action of the universe when a child, it developed in the upper brain, and as we cannot develop two opposite ideas in the upper brain at the same time, our new idea of the unity of the action of it developed in the back one, and as he had got our old idea out of the way, our new one arose and united itself with the upper one.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of a conception that he got of it.

¹ He is reported to us as saying, into “everlasting habitations,” which is clearly a mistake.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

“And five of them were wise, and five were foolish.

“They that were foolish took their lamps, and took no oil with them:

“But the wise took oil in their vessels with their lamps.

“While the bridegroom tarried, they all slumbered and slept.

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

“Then all those virgins arose, and trimmed their lamps.

“And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

“But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.”

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.”

“Afterward came also the other virgins, saying, Lord, Lord, open to us.”

“But he answered and said, Verily I say unto you, I know you not.”

REPORTER. How do you interpret this conception?

AUTHOR. The bridegroom represented our new idea of the unity of the action of the universe.

The marriage represented the uniting of it with the upper brain.

The five wise virgins represented the conceptions that he had got that he had come into the kingdom of heaven by becoming as a little child, that he had

come into the kingdom of heaven by being born again, that he had come into it by being born of the Spirit, that God is a Spirit, and that he and his Father were one.

The five foolish virgins represented the conceptions that he had got of what the kingdom of heaven was like.

REPORTER. Why were the conceptions that he got of what the kingdom of heaven was like represented as foolish virgins?

AUTHOR. Because by getting the more direct conceptions of our new idea through them, he had exhausted the value of them to him.

But they still hung around with their oilless lamps, and when our new idea arose in the upper brain he shut the door in their faces.

And now a very unusual thing happened, for, having united itself with the upper brain, our new idea associated

itself in his mind with a conception that we had got of the coming of the kingdom of heaven from without us, and he sought to express it through that.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what he said about it.

REPORTER. What did he say about it?

AUTHOR: "*Immediately after the tribulation of those days,*" he said, among other things, "*shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*"

"*And he shall send his angels with a great sound of a trumpet, and they shall*

gather together his elect from the four winds, from one end of heaven to the other.

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“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory;

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

“And he shall set the sheep on his right hand, but the goats on the left.

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“Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

But he soon got a conception that this would not do.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

“The kingdom of heaven is like unto a certain king, which made a marriage for his son.

“And sent forth his servants to call them that were bidden to the wedding: and they would not come.

“Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready; come unto the marriage.”

And still they would not come.

“Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

“Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

“So those servants went out into the highways, and gathered together all as many as they found, both bad and good;

and the wedding was furnished with guests,

“And when the king came in to see the guests, he saw there a man which had not on the wedding garment.

“And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.”

REPORTER. How do you interpret this conception?

AUTHOR. The king represented our leader.

The son represented our new idea.

The marriage represented the union of it with the upper brain, which he was still thinking of.

Those that were bidden to the marriage and would not come were further conceptions that he was striving to get of our new idea.

The good and bad guests represented good and bad conceptions that had come

to him in developing our new idea, and among the bad ones was the conception of the coming of the kingdom of heaven out of the clouds, which he found, when he came to look at it, had not on the wedding garment, and he and his servants cast it out — he and his thoughts cast it out.

But it appears that afterwards an equally objectionable guest came in, for at the end he took bread and broke it, and told us that it was his body, and wine, and told us that it was his blood.

But he was alone with his idea upon the cross.

“*Father,*” he said, “*forgive them for they know not what they do.*”

Nor did we.

III

REPORTER. Then our leader did not complete the development of our new idea of the unity of the action of the universe in his mind?

AUTHOR. No, he did not complete the development of it in his mind.

REPORTER. And why did he not do so?

AUTHOR. There were several reasons why he did not do so.

In the first place, to have completed the development of it, he would have had to become fully conscious that he was developing an idea, so that he could distinguish it from the power that was manifesting itself through it in him; and to have become fully conscious that he was developing an idea, he would

have had to know what ideas were, a thing that at that time we were without knowledge of, and had no language for.¹

Moreover, before our new idea could be completed in the minds of any of us, it had to be given expression in institutions to govern our political action, and expression of it at that time in institutions to govern our political action was out of the question.

And besides, if it had been possible for him to have completed the development of it, he did not live long enough to do so; for he lived but a few months at most after it arose in the upper brain, and to have completed the development of it, even so far as to make a simple statement of it, would have required at least two or three years after that.

¹ Although the New Testament comes to us through the Greek, the word "idea" is nowhere to be found in it, nor is it to be found in the old one, which it is a development of.

But even if he had completed the development of it, and made a statement of it, we would not have understood what he meant by it, for it was not sufficiently developed in our minds for us to do so, and the conceptions that he got of it would have been lost.

REPORTER. Why would they have been lost?

AUTHOR. Because we would have lost our interest in him, and our memory of them.

REPORTER. But why did we not lose our interest in him, and our memory of them, as it was?

AUTHOR. Because of the conception that he repeated to us of the coming of the kingdom of heaven from without us, and our belief in it.

REPORTER. But it did not come true?

AUTHOR. No, but it kept us interested in him until the conceptions that he had got of the coming of it from

within us so far developed in our minds as to give us the feeling that he had got us out of the difficulty that we were in; and this feeling associating itself with the conception that we had got into our difficulty by partaking of the fruit of the tree of knowledge of good and evil, we got the idea that he had reconciled the Creator to us, as we had thought of some one doing.

And this idea associating itself in our minds with the idea that we had of some one doing so by ransoming us — by redeeming us — we got the idea that that was the way he had done so, which, associating itself with our idea of sacrifices, gave us the idea that he had redeemed us with his blood, and that he was the new sacrifice we had been looking for.

But this idea was soon modified, for as the conceptions that our leader had got of our new idea developed in our minds they gave us a fuller conscious-

ness of the trouble that we were in, and we began to feel that he had not got us out of it, but that he could get us out of it. That he had not reconciled the Creator to us, but that he could reconcile the Creator to us.

And we began to petition him to do so.

And as petitioning is a thing that some of us can do better than others, we soon began to get those that were good at it to petition for us.

And in the meantime the conceptions that our leader had got of our new idea continued to develop in our minds, until finally a new consciousness of how we should act towards one another began to arise from them,¹ and upon our violating it, as we frequently did, we

¹ As a new consciousness of how we should act toward one another arose from them in the mind of our leader, which he gave expression to in the sermon on the mount, which he prefaced by saying, Ye have heard it said by them of old time, Thou shalt not do so and so, but I say unto you, etc.

felt that we had done wrong in doing so, and began to ask those that petitioned for us to get us forgiven for this also.

And finally some of them began to claim that they could not only get us forgiven for the wrongs that we had done, but for the wrongs that we wanted to do, which was too much for us, and we broke away from them, and went back to petitioning for ourselves.

And the conceptions that our leader had got of our new idea continuing to develop in our minds, the feeling that we had done wrong when we acted contrary to them finally associated itself with them, and gave us the idea that we could be saved — that we could get out of the difficulty that we were in — by believing in them, or as it presented itself to us, by believing in him.

And having got this idea we began studying them anew, and so far developed the idea from which they had

arisen in our minds as to bring about the same change in us that the development of it had brought about in him — so far developed it in our minds as to make us feel like we had been born again.

And the consciousness of the change that the development of our new idea brought about in us, associating itself in our minds with the conception that our leader had got of the change that the development of it had brought about in him, we got the conception that it was brought about in us by our being born of God through our belief in the conceptions that he had got of our new idea, or as it presented itself to us, through our belief in him — which was the truth about the matter.

And following the course that he had taken, we repeated these conceptions to others, and the development of them in their minds brought about the same change in them that it had brought about

in us, and they repeated them to others with like results.

And thus it came about that the story of the cross was told everywhere — upon the wall of cotter, priest, and king the cunning hand of joy told the pictured story of the world's redemption.

REPORTER. And what course did the development of our new idea of the unity of the action of the universe next take in our minds?

AUTHOR. In order to understand that it will be necessary to go back in our history.

Now the first thing that we became conscious of after we began to develop was that we were hungry, and our first action was to get something to eat. And if we could have always got something to eat by simply reaching out for it, we would have gone no further.

But we soon found that we could not always get something to eat by simply

reaching out for it — that we often had to hunt for it. And that when we found it, it often got away from us, or ate us up. And to keep it from doing either, we united our action in hunting it.

And this made it necessary for us to go further, and create a government of our action in doing so; for while we may act separately without a government of our action, we cannot act together without one. And this we did by agreeing to, or submitting to, the government of it by the best hunter among us, whom we called our chief.

But we soon found that having created a government of our action in hunting our food, we had to create a government of our action in distributing it, to prevent some of us from getting more of it than we should. Accordingly we extended the government that we had created of our action in hunting it, over our action in distributing it, by agreeing

to, or submitting to, the government of it by our chief also.

But we soon had to go further, for as game became scarce we encroached upon the hunting-grounds of neighboring tribes, and they encroached upon ours, and this brought on wars between us, and we had to unite our action in fighting as well as in hunting, and we extended the government that we had created over our action in hunting, over our action in fighting, by agreeing to, or submitting to, the government of it by our chief.

Nor did we stop here; for overcoming, as we did, our neighboring tribes, we extended the government that we had created over our action, over theirs, and from a tribe of people we became a nation of people, and our chief became our king.

But this is not all of the story; for while passing from a tribe of people to a

nation of people, the game of the tribes that we conquered became exhausted, as did our own, and abandoning the chase as the means of supplying our food we turned to the soil to do so.

And then the matter took another turn; for as it was not necessary for us to unite our action in procuring our food from the soil, our chief divided the lands among us, as he had divided the proceeds of the chase among us, and we procured our food separately, as we had procured it before we united our action in hunting it.

And had nothing else occurred we would have abandoned the government that we had created of our action as of no further use to us.

But something else occurred.

For we soon found that what had taken place among us had taken place among others, and that there were other nations than our own; and that we had

to unite our action in fighting to hold the lands that our chief had divided among us, as he had had to unite our action in fighting to acquire it. And we continued the government that we had created to govern our action in doing so.

And this led us a step further.

For as our holding the lands that he had divided among us depended upon our fighting, we agreed to, or submitted to, his taking them away from us if we refused to submit to his government of our action in doing so.

Nor did the matter stop here.

For finding that some of us were not able to render military service, or that he did not need the military service of some of us, we agreed to, or submitted to, his requiring other services in its stead, and to his taking our lands away from us if we failed to render them, as in the case of our failure to render the military service that he required of us.

And finally, as money came into use, and we became more peaceful, he accepted it in lieu of such services, and to some extent in lieu of military services, and he held our lands upon the same condition that we hold them now — that we pay our taxes.

But while we held our lands upon the same condition that we hold them now, we did not hold them under the same condition that we hold them now; for having created our government from necessity, and not from knowledge, we did not know where the power of it came from, and our consciousness of it associated itself in our minds with our old idea of the unity of the action of the universe, and gave us the conception that it came from the person it represented carried the action of it on, who conferred it upon our king.

And as our idea was that the person that it represented carried the action of

the universe on could do no wrong, we got the idea that our king could do no wrong, and let him do as he pleased with it.

But in the meantime the conceptions that our leader had got of our new idea of the unity of the action of the universe had been repeated to us, and finally they so far developed in our minds that our consciousness of the power of the government that we had created separated itself from our old idea of the unity of the action of it, and associated itself with our new one, and gave us the conception that it came from us, or, as we expressed it, that governments derive their just powers from the consent of the governed. And we threw off the old government that we had created from necessity and created a new one from knowledge — created a new one from our new idea of the unity of the action of the universe.

But at the time we created our new government, our new idea was not sufficiently developed for us to see that the conception that we thus got of it applied to governments of our industrial action as well as to governments of our political action, and we included the institution of slavery in it.

But our new idea continued to develop, and we soon found ourselves in the deepest distress. We could not go forward, for a contrary institution was in our way. We could not go backward, for our new idea had too deep a hold upon us.

And to make the matter worse, our new idea was not sufficiently developed for us to know what the trouble was. And in our distress we even thought of destroying the government that we had created — some of us going so far as to declare that it was a league with death and a covenant with hell.

But finally our new idea so far developed in the mind of one of us that he got a conception of the trouble that we were in.

REPORTER. What conception did he get of it?

AUTHOR. He got this conception of it:

That our house was divided against itself, and that so divided it could not stand.

And following his leadership, we got the institution of slavery out of our way.

REPORTER. You speak of Abraham Lincoln?

AUTHOR. Yes, I speak of Abraham Lincoln.

REPORTER. Why did our new idea develop so perfectly in the mind of Abraham Lincoln?

AUTHOR. There were several reasons for it.

In the first place, he had a mind that was suited for it.

And in the next place, he had thoroughly rid himself of our old one, if indeed he was ever possessed of it, which is extremely doubtful, for he appears to have been possessed of only our new one from the beginning.¹

But he had not only thoroughly rid himself of our old idea, if he was ever possessed of it, but he had thoroughly rid himself of the provisional conceptions that we had got of the trouble that we had got into in developing our new

¹ "No man," his law partner, Mr. Herndon, tells us, "had a stronger or firmer faith in Providence — God — than Mr. Lincoln, but the continued use by him late in life of the word God must not be interpreted to mean that he believed in a personal God. In 1854 he asked me to erase the word God from a speech which I had written and read to him for criticism because my language indicated a personal God, whereas he insisted that no such personality existed." Herndon and Weik's "Life of Lincoln," Vol. 2, pages 155-156.

idea, and of how we were to get out of it, if he was ever possessed of them.

Thoroughly rid himself of the conceptions that we had got of the anger of the Creator toward us, and of how he had been reconciled to us, or could be reconciled to us, and of the supernatural character of our leader, without which it would have been impossible for our new idea to have so perfectly developed in his mind.¹

But to go on with my story.

Having thus got the institution of slavery out of our way, our new idea rapidly developed, and the consciousness that it gave us associated itself in our minds with our industrial action, as

¹ Mr. Herndon tells us that he early prepared an extended essay, called by many a book, in which he made an argument against these things, and which he intended to have published, or widely circulated, but which one of his friends, fearing it would hurt him politically, got hold of and burned up. Herndon and Weik's "Life of Lincoln," Vol. 2, pages 149-150.

it had before associated itself with our political action, and we began to give expression to it in another way?

REPORTER. In what other way?

AUTHOR. In machinery that we created from it for the production and distribution of the means of living.

And in the next few years we created more machinery than in all of the ages before.

And this made it necessary for us to again unite our industrial action as we had united it in hunting. For while one of us may carry on a farm or a blacksmith's shop, it requires a number of us to run a railroad or a factory.

And as having united our industrial action in procuring the means of living by hunting, we had to create a government of it; so having united our action in procuring the means of living by machinery, we had to create a government of it.

REPORTER. But did we create a government of it?

AUTHOR. Yes.

REPORTER. How did we create a government of it?

AUTHOR. By creating corporations to govern it.

But as with the first government that we created of our political action, having created it from necessity and not from knowledge, we did not know where the power of it came from, and our consciousness of it associated itself in our minds with the directors of it, and we allowed them to exercise it as they pleased, as we allowed our king to exercise the power of the first government that we created of our political action as he pleased.

But our new idea continued to develop, and our consciousness of the power of the government that we created of our industrial action separated itself from

the directors of it, and associated itself with the new government that we have created from it of our political action, and gave us consciousness that the power of it came from us, and we began to pass laws to direct the exercise of it, and take steps to enforce them.

And finally our new idea so far developed that the consciousness that it gave us of the power of the government that we have created of our industrial action associated itself in our minds directly with it, and gave us consciousness that the power of our industrial action is not to be directed by the new government that we have created of our political action, but by a new government that we are to create of our industrial action, and this consciousness took the form of The Inter-State Commerce Commission, and The Department of Commerce and Labor.

And this brings us to where we now are.

And before going further it will be necessary for me to speak of the development of our new idea of the unity of the action of the universe in my own mind.

Just when our new idea came into my mind I do not know, but I do know that I early had consciousness of it, for I scarcely remember the time when I was not seeking to give expression to it.

But while I was early possessed of our new idea of the unity of the action of the universe, I was also early taught our old idea of the unity of the action of it. And as I grew older, and our new idea developed in my mind, I found myself in the deepest distress. I could not go forward, for a contrary idea lay in my way. I could not go backward, for our new idea had too deep a hold upon me.

Something of the condition that I was

in may be gathered from what I afterwards said about it.

"I stood beneath the stars," I said, "a cringing slave! I said, 'O stars, is there, is there, balm in Gilead?'"

"And they answered, 'Yes, my brother, and you shall be as free as we are.'"

But our new idea of the unity of the action of the universe continued to develop in my mind, and finally I resolved to get the opposing idea out of my way.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what I said about it.

REPORTER. What did you say about it?

AUTHOR. I said this about it:

"All noble action is self directed; I may not long be controlled by you or your law, without being abased."

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“No matter,” I said, “how nobly you may have wrought, no matter how perfect your act may be, I may not value it overmuch.

“By this you express to me your adoration, and only make me nobly dissatisfied. I too must now adore.

“I may not long abide by wonder, I may not long stand by to admire. I dare not trust your assurance of security.

“You tell me the earth is firm, and ripe for my use; but I turn away, for I know it is not my abiding-place.

“Have I not a home among the stars as well as here? Do I not walk on ether as well as earth?”

And I forced the opposing idea out of my way.

And in speaking of it afterwards I said:

“There are those who copy from a note-book, and call that their experience, who never had an experience in their lives.

"They are mere war-correspondents, at a safe distance from shot and shell."

And having got our old idea of the unity of the action of the universe out of my way, our new idea of the unity of the action of it rapidly developed in my mind, and finally I got a conception of it.

REPORTER. What conception did you get of it?

AUTHOR. I got this conception of it:

"Finally all things are one thing, and we speak of two things only for the sake of language.

"Division is merely logical, and all analysis bears our infirmities."

And having got this conception I felt like a new person — I felt like I had been born again.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of the consciousness that I got of it.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"Let us go to the place of our starting, and live in the home of our childhood."

"Here I am, and am joyous, and joyously meet and greet you."

"I was before, but now I am more, and existence is fast multiplying."

"Yet the hours are not filled, for there's much to unlearn of the teachings received on our journeys."

"Our language now hinders our meeting, and we know but little in common."

"Our journeys were not made together, and to each other our language is foreign."

"Let us drop this foreign assertion, and speak the language of children."

And growing more reflective, I said:

"I remember when a child how I used to gather and put in drawers and boxes

the nuts that grew back of my father's farm.

"But what became of them after I have lost all memory.

"I remember nut-cracking, but I do not remember that they were not the gifts of the fairies.

"We realize," I said, "what we experience, not what we accumulate.

"I remember only gathering and cracking nuts."

And then I was in the old orchard.

"'T is fine fun," I said, "gathering apples in the autumn on the hillside, but I prefer eating apples in the winter by the fireside."

And then the vision vanished, and I was with my own children.

"These children," I said, "remind me that I have been making bad bargains.

"What they give me so cheaply is of more worth than that for which I have been changing my dearest treasures.

"I find myself speaking their language, and am half ashamed of the high words that I have spoken of everything else.

"They please me so wholly that I deny the years, and flatter myself that I am not growing old."

And with still more reflection, I said :

"We wish for education, we need domestication.

We are content with the entertainment of a wayside inn, we need the enjoyment of a fireside at home.

Happiness, not greatness, is the end of life."

But the conception that I thus got of our new idea was an imperfect one, and it did not satisfy me, and failing in my attempts to get a more perfect one, I was on the point of giving up in despair.

REPORTER. What evidence is there of that ?

AUTHOR. The evidence of the consciousness that I got of it.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"All riddles are of our own making, and we have two ways of avoiding difficulties.

"We may ask no questions, or we may answer all questions.

"What we leave unquestioned we are satisfied with. We inquire, as we live, at our peril.

"What we leave not unanswered we may not blame. We have no grievance until we face a difficulty."

But I soon got consciousness that this would not do.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"Your inheritance is fair to-day, and this is the promise of all things, but the accomplishment of nothing.

"All yet lies ahead, and your birthright is the stake. No mess of pottage will pay for that.

"You now fight the battle of to-day, and of all days. And your victory now shall be your inheritance evermore.

"What you now win by your valor you shall in no wise lose but by your neglect.

"Be royal to this hour by your effort, and you shall be royal evermore by your consent.

"The solution of this hour shall be the solvent of all hours.

"Life will cease to have a problem, and we will become the keepers of an estate."

And finally I got a conception of how our new idea was developing in my mind.

REPORTER. What conception did you get of it?

AUTHOR. I got this conception of it:

"We prepare by taper candles, and at the back door, but the wedding-feast shall

take place under electric lights, and in the best room."

REPORTER. How do you interpret this conception?

AUTHOR. The best room represented the upper brain. The back door represented the back one. The taper candles, the light of it.

The wedding-feast represented the union of our new idea with the upper brain, which the development of it in the back one was preparing for. The electric lights represented the light of it.

For as with our leader, our old idea having formed in the upper brain, our new one developed in the back one.

And having got this conception of how our new idea was developing in my mind I directed my thoughts to it, and finally so far developed it that I got consciousness of the scope of it.

REPORTER. What consciousness did you get of the scope of it?

AUTHOR. I got this consciousness of it :

“We reject the past,” I said, *“as a poor representation of what we are worth, and appeal to the future for our justification.”*

“What has been is the source of our title, what is to be is the possession of our estate.”

“What has been is the old creation, what is to be is a new creation.”

“We conspire with what has been, to render what will be.”

“Creation is at its old work of creating, and we shall now rejoice in a new heaven and a new earth.”

In a new condition of mind and a new condition of affairs.

And finally our new idea arose in the upper brain.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of the consciousness that I got of it.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"We become other than we were.

"A hand is reached out to us, and we have added to ourselves what it is.

"We revalue ourselves, and refuse to be taken at our old worth.

"Our royal visitor makes us ashamed of our occupations, and we hasten our trifles into the closet."

And by the light of it I said:

"I refuse your estimates, and reject your schedule as a poor representation of what I am worth.

"Your inventory is only of appurtenances, and my inheritance is a noble domain.

"You have listed only my conditional estate, and omitted from your schedule my titles in fee.

"I scorn your inventory of my wealth,

and shall use your listed trifles for my servants."

And growing more reflective, I said:

"We are timid, and remain where we were yesterday, for fear we shall lose ourselves to-day.

"We are not far-sighted, and are fooled out of promises at the death-bed of the hours.

"We are pledging our allegiance to the dying sovereign while the winners of life's prizes are at the feet of the incoming king.

"We have settled ourselves without looking about, and have satisfied ourselves with an ever decreasing value.

"We shall arise from our beds to-morrow believing that we have found it all out, and should a seer tell us other we shall refer him to our book of chronicles.

"We so love the past that we spend our time with requiems to the dead."

And with still more reflection, I said:

"What a delusion is that of the nostrum-monger.

"His is the splendid dream that 't is no matter what sins we may commit if we 'll only come to him for pardon.

"He sees that there 's something very like that in creation, and is haunted with the idea that he has it bottled in vials, and stored away in his traveling-bags.

" 'T is like the delusion of the insane that they control the clouds and the storm."

And continuing, I said :

"I cannot honor the man who, taking me by the coat-sleeve, leads me into a back alley, and whispers into my ear, 'I want to tell you the truth.'

"The truth," I said, "is the fact deprived of its succulence, to be used like dried fruit — when fresh fruit is out of season."

But while our new idea arose in the upper brain, being too sensitive to re-

ceive it, it sank down again, and left me most miserable.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of consciousness that I got of it.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"I am disappointed of time and space.

"I had an appointment to meet you here to-night, and here we are, and yet we are not together.

"I came these weary miles and insist on profit.

"I have not seen a living soul since yesterday, and am fast forgetting who I am.

"My request is simple: recognize me that I may know myself until to-morrow.

"Do this and you may have my lands and goods, for you have made me nobly

mad, and I shall be satisfied with nothing less than knowing who you are.

“And this I may not do but by my highest deed: I must love you.

“We recognize each other,” I said, “and are doubled. I am richer by what you are, and you are richer by what I am.”

And growing more reflective, I said:

’T is our affair to love others, ’t is their affair to love us.

Love waits on service, it goes with tokens.

If you would love me do something for me.

Two never loved without something passed between them.

But my attention was now called to something else, for a story of the experience that I had passed through began to form in my mind, and while thinking about it, our new idea again arose in the upper brain.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of the consciousness that I got of it.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"The hours are sovereign, and we are contentious citizens.

"They take us unawares, and we are not royal enough to so receive our guests.

"We stammer and excuse ourselves, and put an end to expectation.

"We cannot readily change our attitude, and know but little of value.

"We go to prove our oxen, and forego the wedding-feast of the king."

But while the upper brain was yet too sensitive to receive it, and it sank down again, it did not leave me in despair as it formerly had done.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what I said about it.

REPORTER. What did you say about it?

AUTHOR. I said this about it:

“*’T is always night when the sun is down, however much of moonshine.*”

“*’T is always day when the sun is up, however little of sunshine.*”

And I returned to the story that was forming in my mind and tried to write it out, but it was not yet sufficiently developed for me to do so, and I was again on the point of giving up in despair.

REPORTER. What evidence is there of that?

AUTHOR. The evidence of what I said about it.

REPORTER. What did you say about it?

“*My written pages,*” I said, “no

longer meet my expectations, and I shall have no assurance unless I meet your approval.

“But if you are good-natured I shall have no difficulty.

“If I say as you thought, you will be pleased that I am as you are.

“If I say other than you thought, you will be pleased that I am other than you are.

“By the one I assure you that you are as you should be, by the other that I am as you could be.

“The one is the enjoyment of a passing relation, the other is the assurance of a lasting obligation.”

But I soon got consciousness that this would not do.

REPORTER. What consciousness did you get of it

AUTHOR. I got this consciousness of it:

“As the one thing needful this trial of

yourself is made, and you shall not shrink, nor shall you charge your failure to Providence.

"You say you fought well and won not yesterday.

"Were you fairly tested yesterday ?

"Were you weighed in any true balance then ?

"I cannot believe it.

"If you failed and could not have done other, your commission was not to do that but quite other.

"The foolishness of the outcome was not greater than the foolishness of the trial.

"That you failed is but another assurance that you are not forsaken.

"Had your foolish game, and all foolish games entered upon since the world began brought victory, what kind of a world would we now have, think you ?

"Bedlam were a better place than that."

And not knowing what else to do I set myself to reading. I read everything that I could get hold of and wrote of everything that I read.

Of Shakespeare, I said:

"His men and women are not the men and women of creation, but the men and women of his genius."

Of Dickens:

"His is not a great creation of art, but a great critique of nature."

"With Dickens it was a matter of observation, with Shakespeare, it was in spite of observation."

Of Carlyle:

"Had he foregone the writing of pamphlets for latter days, he might have written an epic for all days."

Of Emerson:

"He was an excellent woodman, but a poor builder."

But I soon got consciousness that this would not do.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it:

"We question our right, and buy up all claimants to our possessions before we examine our abstract.

"We bring everyasserter into chancery, and waste our means in litigation with strangers to our title.

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"We hasten our occasions, and if our royal visitor fails to come at the appointed hour we throw open our festal halls to the highways and hedges."

And for awhile I drifted. At times it seemed as though I was at sea, and the waves were dashing over me.

"Think you," I said, "that when Columbus left the little harbor of Palos that he knew what he was about to do?"

"He thought, what was of little im-

portance, that he was to find a new way to the Indies.

"He was, what was of great importance, a man of genius, and 'trusted the God that led him, and looked to the sea that was silent.'

"Patience! Patience! I would say.

"Some one has said genius is patience. No," I said, *"genius is patient."*

And finally our new idea arose and united itself with the upper brain, and I got another conception of it.

REPORTER. What other conception did you get of it?

AUTHOR. I got this other conception of it:

"Understanding is a bridge of uncertain safety, reason has wings, and laughs at the floods.

"Understanding bears our infirmities, reason is a child of the skies."

By which was revealed to me the difference between our new idea and

the power that was manifesting itself through it in me, the term "understanding" representing the one, and the term "reason" the other.

But to complete the development of our new idea in my mind it was not enough for me to get a conception of the difference between it and the power that was manifesting itself through it in me. It was necessary for me to trace the power that was manifesting itself through it in me to its origin, and identify it with my intelligence ; and the necessity of this I soon got consciousness of.

REPORTER. What consciousness did you get of it?

AUTHOR. I got this consciousness of it.

"Not analysis, but synthesis; not division, but unity.

"Herein lies the condition of all size, and the measure of all expression.

“From this standing place we may move the world.”

But while I got consciousness that to complete the development of our new idea I had to trace the power that was manifesting itself through it in me to its origin, and identify it with my intelligence, I soon found that I was not yet able to do so, and went back to my story, which was now sufficiently developed for me to write out.

And as I proceeded, the conceptions that I had got of my experience in developing our new idea became a part of it.

But while my story took form, my idea lingered.

I got my story ready for the printer, and still it refused to come to my lips. And I held it day after day, hoping to get the idea of it before putting it in type.

But it came not.

And finally I wrote across a page of it these words:

"We have felt and believed, we shall see and know," — and sent it off.

What I had written came back to me in print,¹ and still I was kept in the dark. Days lengthened into weeks, and weeks into months. And finally it came, like the opening of a bud, the falling of a leaf:

"Our intelligence comes from without."

And in this was the conception that we are in the power that carries on the action of the universe, and it in us, or as it presented itself to our leader, that we are in our father and our father in us.

And that this power is one with our intelligence, or as it presented itself to our leader, that we and our father are one.

And I knew what he meant when he said:

¹ "The Records of a Journey."

"Before Abraham was I am."

For I knew that we all were.

For I knew that it is the power that carries on the action of the universe heightened into our consciousness through our ideas that carries on our action, and that our action is one with the action about us, as we are one with the power that carries it on.

REPORTER. Then what is the cause of the imperfection of our action?

AUTHOR. The imperfection of our consciousness.

REPORTER. And what is the cause of the imperfection of our consciousness?

AUTHOR. The imperfection of our ideas.

REPORTER. Then if our idea of a thing is perfect our consciousness of it will be perfect?

AUTHOR. Yes, and if our consciousness of it is perfect, our action towards it will be perfect.

And if our action is perfect, we will be perfect, as the power that carries it on is perfect.

And I knew what our leader meant when he said:

“Be ye therefore perfect, even as your father in heaven is perfect.”

Furthermore, I knew what he meant when he said:

“Take therefore no thought of the morrow: for the morrow shall take thought of the things of itself.”

And I saw the vision of the morrow that his idea gave him when he said:

“Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.

“Behold the fowls of the air: for they sow not, neither gather into barns: yet your heavenly Father feedeth them.”

And behind the vision I heard the whir of spindles and the beating of looms.

“And why take thought of raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin.

“And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.”

And I knew what he meant when he said :

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth :

“But I say unto you, That ye resist not evil ; but whosoever shall smite thee on thy right cheek, turn to him the other also.”

For I knew that he was conscious that if we strike others we strike ourselves.

And that we should do unto others as we should do unto ourselves.

And I knew too what he meant when he said :

“Thou blind Pharisee, cleanse first that which is within the cup and platter,

that the outside of them may be clean also."

But to go on with my story.

It will be seen from what has been said that the story that I had written of my experience in developing our new idea was formed before I got a final conception of it. And hence it was a figurative one, and did not satisfy me.

Accordingly, after I got a final conception of it I again took up the conceptions that I had got in developing it, and kept running them over in my mind until they associated themselves in it anew, and gave me the story of the development of it much as I have told it to you.¹

But this story did not satisfy me either, for there were parts of my experience in developing it that the conceptions that I had got in developing it did not bring out.

¹ "The Enigma of Life," part first.

But finally our new idea associated itself in my mind with the conceptions that our leader had got in developing it, and formed from them a story of his experience in developing it, and this I also wrote out;¹ but was not satisfied with it either, for I found that there were parts of his experience in developing it that the conceptions that he got in developing it did not bring out.

Accordingly I took up the conceptions that he had got in developing it, and the conceptions that I had got in developing it, and found that the parts of my experience in developing it, that were not brought out by the conceptions that I had got, were brought out by the conceptions that he had got.

And that the parts of his experience in developing it that were not brought out by the conceptions that he had got, were brought out by the conceptions

¹ "The Enigma of Life," part second.

that I had got, and I drew from them the story of his experience in developing it and the story of my experience in developing it, as I have told them to you.

But from the beginning, as with our leader, my interest in our new idea was more social than scientific. I was more interested in the consciousness that it gave me of the changes that the development of it is producing among us than in the consciousness that it gave me of our relation to the universe and to one another.

And almost from the beginning it associated itself in my mind with the change that took place among us in 1776, in which our fathers created our new government of our political action, and afterwards with the change that took place among us in which we freed it of the institution of slavery, and through them finally gave me consciousness of

the new government that we are to create of our industrial action.

REPORTER. What consciousness did it give you of the new government that we are to create of our industrial action?

But here company came in, and there was so much confusion that the interview closed.



